

THE BAPTIST RECORD.

OLD SERIES VOL. XXXIII.

JACKSON, MISSISSIPPI, JULY 8, 1909.

NEW SERIES VOL. XI. NO. 27.

College Tidings.

The new catalogs of Mississippi College are now ready for the mails. Next session opens September 15th. In spite of the hard times, the prospects seem excellent. If you have not received a catalog, and want one, drop us a postal card.

We are expecting a large number of fine boys next session.

The erection of the new building at Hillman is progressing nicely. Send for catalog of Hillman also.

Many good things happened during last session. Among other things one of the noblest of all the noble, a man who has been one of my most loyal supporters, from the beginning, sent me one day through the mail, his note for \$1,000.00, bearing five per cent interest, as an addition to the endowment, to be paid, whether he lived or died. The note is as good as a bond, and the brother who sent it is worth more in his personal character and devotion to good causes, than Rockefeller's millions. Yet, he forbids the giving of his name to the public. What better thing could the Lord do for the world than to multiply such men among us? He is multiplying them through Mississippi College. Send for catalog.

Truly,

W. T. Lowrey, President.

Dear Brother Bailey:

Please allow me to say through the columns of your paper to the people of Mississippi who are interested in the B. Y. P. U. encampment to be held at Blue Mountain this year, August 7th to 15th, inclusive, that the committee has arranged with me to conduct the music, and by the help of the Master I want to make this one of the crowning features of the Encampment; and to do this I must have the hearty co-operation of all.

The committee has arranged to use "The Evangel," W. W. Hamilton's new song book, and the main part of the song service will consist of the singing and interpretation of these gospel songs to the glory of the Master.

I earnestly desire the support and co-operation of all the music-loving people who are interested in this Encampment to help me to make this song service a success that it may be an incentive to the representatives of the various churches to go back home with a determination to improve the music in their respective congregations.

Now, my friend, if you can't sing, you can pray; and let us all pray God that the music of this coming encampment may be so conducted that it will bring honor and glory to His precious name.

Yours in the cause of gospel song.

I. E. Reynolds.

Paul's Valley, Okla.

We are closing at Paul's Valley, Okla., tonight a glorious meeting. More than one hundreds happy conversions, among them the president of the Paul's Valley National Bank. A great man indeed and character.

All denominations co-operated in the work. The pastors received a gift from their respective churches the sum of \$100 each as a token of love and esteem. The evangelist was well remembered also. We met our old friend, B. Bruce, from Starkville, Miss.

Sid Williams.

Second Session of South Mississippi Baptist Sunday School and Young People's Convention, Columbia, June 29th to July 1st.

The South Mississippi Baptist Sunday School and Young People's Convention, which was organized at Mount Olive last November, held its second session with the Baptist Church at Columbia, June 29 to July 1. The meeting was a success in every particular. There were present a large number of delegates representing many of the churches and associations in South Mississippi. The discussions of the various subjects on the program were of a high order and much interest was manifested on the part of those in attendance.

Pastor S. A. Wilkinson and his people at Columbia who were very anxious for the Convention and who had put forth a great deal of effort to secure it felt more than repaid for their efforts with the help and inspiration that came to them through the services of the Convention and by association with the delegates in their homes. The visitors expressed themselves as being well pleased with the entertainment given them and stated that they would be willing to help Columbia secure the Baptist State Convention.

The reports from the various Sunday Schools showed that substantial progress is being made in most of them and that the work of Bro. Byrd is telling for much good. The fact that thirty-four Normal Course diplomas and twenty-seven certificates were delivered at the Convention shows that more interest is being taken in the work on the part of teachers and is a hopeful sign of better days in Sunday School work.

The Convention recognized that the work ought to be pushed forward with even more vigor next year and requested each Sunday School in South Mississippi to give one dollar for each hundred members toward the expenses of the next Convention. The nominating committee, composed of Rev. J. F. Tull, Rev. J. L. Finley and Rev. J. W. Dickens fixed July 5th to 7th, 1910, as the time of next meeting and selected Rev. L. G. Gates to preach the Convention sermon with Rev. W. C. Grace as alternate. The selection of a place and the arrangement of the program was left to the executive committee, composed of the president and secretary and Rev. R. H. Tandy, Rev. J. P. Williams and Rev. Jno. A. Held.

The program of the convention briefly stated was as follows:

Tuesday Evening—Devotional exercises, conducted by Rev. R. H. Tandy; Convention Sermon, by Rev. J. W. Dickens; Welcome Address, by Mayor Toxey Hall; Response, by Rev. J. P. Williams; formal or-

ganization by re-electing J. E. Byrd as president and N. R. Drummond as secretary.

Wednesday Morning—Devotional Exercises, conducted by Rev. J. L. Finley; Pastor's Opportunity in Sunday School Work, Rev. J. P. Williams; The Teacher Before His Class, Rev. I. W. Read; Pastors' Round Table Conference, conducted by Rev. J. W. Dickens; The Successful Pastor, by Rev. J. F. Tull.

Wednesday Afternoon—Round Table Conference, conducted by Bro. J. E. Byrd; The Superintendent and His Program, by Prof. Edgar Godbold; Sunday Schools and State Missions, by Dr. A. V. Rowe.

Wednesday Evening—Devotional Exercises, conducted by Rev. J. J. Smylie; The Sunday School as a Soul Winning Force, by Rev. Jno. A. Held.

Thursday Morning—Devotional Exercises, conducted by Rev. B. L. Mitchell; Class Organization, Mr. J. E. Greene, Miss Fannie Grambley and others; Preparing the Lesson, Prof. Edgar Godbold; Teaching the Lesson, Bro. J. E. Byrd.

Thursday Afternoon—Primary Work, Mrs. I. W. Read; Illustrating the Lesson with Pictures, N. R. Drummond; How to Make the Sunday School a Factor in Church Life, Rev. J. T. Dale; Orphanage, Rev. J. R. Carter.

Thursday Evening—Devotional Exercises, conducted by Rev. J. B. Quinn; Delivery of Diplomas, Prof. Edgar Godbold; The Sunday School and Denominational Loyalty, Rev. W. F. Yarborough; final adjournment.

N. R. Drummond.

Good Meeting.

We have had a glorious meeting at Mt. Olive. The services began Saturday, June 20, and closed Monday night, June 28. The pastor was assisted by Bro. J. H. Coin, of Greenville, Miss., whose preaching was with power and demonstration of the Spirit. Fourteen persons joined the church, four by letter and restoration, and ten by baptism, all of which were grown, or in a manner grown, five being heads of families. The whole community was deeply moved by the meeting, and we feel that a better day has come to our church. Bro. and Sister Coin won all our hearts. They are two rare Coins. Thanks to the Greenville Church for loaning them to us.

J. F. Tull.

Texas Baptists are anticipating a great time at Palacios during the Encampment, July 13-22. Dr. W. B. Riley of Minneapolis, Len G. Broughton of Atlanta, H. E. Tralle of Missouri, W. H. Geistweit of Peoria, Ill., H. T. Musselman, of Philadelphia, S. J. Porter of Atlanta, are some of the visitors expected.

Rev. Bryan Simmons rejoiced the saints at Winona with one of his excellent gospel sermons. Pastor Ball was at Brandon in a great meeting.

Some Starting Statements.

(E. L. Wesson).

The writer of the "United Kingdom Baptist Letter," published in the Baptist Record of June 10, makes some startling statements. I do not write to criticise but to emphasize, granting that he gave facts.

1. He said that the secretary of the Baptist Union of England made the statement that thirty-five percent of the Baptist Union pastors who had been in their spheres 12 months were definitely seeking a change. That is awful! No other word will express it. Over one-third of the Baptist pastors of the Baptist Union of England not willing to work and wait in one field more than one year. A cursed restlessness!

2. Then he said that one hundred and sixty of the ministers of that Union were unemployed and had no visible (I emphasize visible) means of subsistence. On account of this fact there is a move on foot to raise an endowment fund to provide a "stipend" for each minister. Now a remark. Brethren, this is a disgrace to the Baptist ministry. If a minister has no ministerial work he ought to be just as much of a man as any other man. It is right to help the aged and worn out preachers, who have given their lives to the work, but it is a shame to stigmatize the ministry as a class of dependents, who must be provided for whether they work or not. Our system is such that we stand before the churches as God's servants free to be called to work as pastors, and if no church calls us it is certain that the fact does not lie with the churches but with us. Those who help the churches get called those who do not are gradually dropped out of use. This is right. But it is not right to blame the churches for the failure of such men, and make them provide them a support, just because they entered the ministry. If one enters the ministry and finds that he cannot serve the churches acceptably he should realize that God did not call him to be a pastor, and should turn to some other line of Christian work, and support himself like a man and do such Christian work as he can. Dr. John Clifford is reported as saying, "Baptists have no lack of men for the ministry, the trouble being in part rather that we have not positions for all the men who have been trained." Let me emphasize trained. In that word I see the trouble. Men not called of God may be "trained" for the ministry, but the churches will sooner or later distinguish between the called of God and the merely "trained," and will every time drop the "trained" for the called of God. Don't misunderstand me. I believe in training the called of God, and all such will get work and do work, but he who, having been "trained," can sit down and "wait for a job" shows clearly that he has not been called of God to preach. Those who, like Paul, feel "woe is me if I preach not the gospel" will, like the same great preacher, preach though they have to make tents for a living. It is right for the churches to support their pastors, but it is not right to stamp the ministry as helpless dependents, who having been "trained" to preach lost their manhood. Provision for such would be an invitation to every "goody-goody ne'er-do-well" in the realm to enter the ministry, and stamp the high-calling of God with contempt. I may misjudge the purport of that "stipend" provision for each minister, if so my statements fit only conditions.

If those 160 "trained" men, if "trained" they be, of the Baptist Union would get out like me and make an honest living, and Sunday after Sunday preach in the streets and neglected places without "taking up a collection," as most street preachers do, their power would be felt throughout the kingdom. The call to preach should be from God and no man has a right to quench that call because he is not called by some church.

3. Another startling thing suggested by the writer is the growing tendency in favor of some kind of a "federation of churches" which will lessen the financial strain and better pay the preachers. That is the idea as I see it. If my understanding is correct, "where are they at," in England? I admit that I am a crank on the question of "federation." I do not mean that I am opposed to working with other denominations when and where it can be done without sacrifice of principle, I appreciate such efforts, but I do mean that I am opposed now, and I believe forever, to any organic federation between denominations. I am opposed to it because I know that such a "federation" would result in persecution to somebody, sooner or later. The only thing in the world that stopped persecution was the growing strength and influence of denominations that opposed the State Churches, and the only thing needed to bring back persecution is such a combination of churches as will give to the combined forces dominating power; but, as I see it, the lowest possible ground for federation yet suggested is the financial basis, or necessity.

Brethren, if you will not persecute me too severely for expressing what I feel, I will say that the facts set forth in this letter express too truly a growing condition all over the world. The ministry is being set up as a "caste" of dependents, either too good or too lazy to work, and "preaching only for what they get out of it." God forbid that such a wave shall spread very far. Let us get back to the manhood of our fathers and of the apostles and show to the world that we are called of God and must preach though we have to labor.

A. J. Preston's Non-Sequitur.

I did not write for the purpose of getting up a controversy with Brother Preston. I might have been presumptuous but did not mean to be unkind. I only wanted to be plain and positive. I confess that I was surprised and felt a little piqued at his reply, and I fear that Brother Preston felt so too, which I much regret, as I felt that the best of feeling existed between us, and wish it so to remain, but I feel that his letter in The Record of June 10 needs answering. He says that according to my conclusion "that if we should sometimes preach on baptism it follows that we should at all times preach on baptism." No principle would be violated to preach on baptism in every sermon, delivered, for no one can preach baptism without preaching Christ Jesus crucified, buried and risen again and who would say that it is not right to preach Christ as the risen Lord at all times? It seems that all the converts of the New Testament understood and received baptism immediately upon having believed in Jesus, therefore it must have been preached to them or they would not have known anything about it. I feel sure that we do not preach it enough. Brother Preston says in his non-sequitur

"Those who agree on the plan of salvation but differ as to the ordinances and church polity, may at times agree to lay aside these points of difference, for the time, and engage in a union meeting for the salvation of souls." Now I would like for Brother Preston to give us the chapter and verse in the scripture where we can lay aside the ordinances (baptism and the Lord's Supper, of course) at any time or any teaching therein that would justify such an unwarranted conclusion. Kindly and candidly I cannot see that his comparisons are relevant to the question. All people can as citizens—not as a church or in church capacity—unite in supporting our government and work together to have good laws, etc., enacted, but it does not follow that all people with their various contradictory opinions can form a so-called church or unite in so-called church work. Jesus said "My Kingdom is not of this world." In a series of sermons intended to convert unbelievers, baptism should be preached often, if not every sermon, in its proper relation to Christ. The Lord's supper should also have a prominent place and to form any sort of an agreement to lay them aside at anytime, especially during a "protracted meeting" is too much for me. The scriptures do not contemplate the different societies calling themselves churches except as false teachers and anti-Christ, and repeatedly warns us that such would come appearing as angels of light and ministers of righteousness "wherefore come out from among them and be ye separate." "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that bideth him God speed is partaker of his evil deeds." II. John 10 verse. Liberty does not consist in laying aside any New Testament teaching for the sake of any man or set of men, neither is there anything gained thereby, but always entangles again in the yoke of bondage.

Kindly, earnestly,
W. T. Stegall.

United Kingdom Baptist Notes.

(Special and exclusive to The Baptist Record, from our London Correspondent).

There are pessimists amongst the Baptists of this country who bemoan themselves that things are not as they should be and there are others who, whilst recognizing a certain weakness in things where strength is wished for, still aid improvement by speaking out boldly. Occasionally these outbursts are not in the best of taste, but still, in pursuance of our policy of reviewing the whole of the church in this country, some mention should be made even of the things which are perhaps both unpalatable and unwarranted.

A discussion on "Nonconformity and Politics" at the meeting of the Yorkshire Baptist Association was notable for a striking speech by the Rev. R. O. Johns of Hull. He declared that the membership of the Free Churches had not only decreased, but that the reported decrease was less than the actual. Their influence on the nation, he said, was diminishing because the aims and ideals of Nonconformists had changed during the last thirty years. Proceeding to develop his theory, Mr. Johns remarked that thirty years ago the outstanding figure in Nonconformity was C. H. Spurgeon, who did not in his pulpit bring up matters that were discussed in Parliament, and ask his

congregation to pass resolutions respecting them. Spurgeon's message was the personal regeneration of the individual. Long before the old-age pensions were thought of, Spurgeon looked after the aged poor in his church and long before there was a Children's Bill he had built orphanages. His religion began by being spiritual, and ended with the things that were social and philanthropic.

Today, added Mr. Johns, the outstanding man among Free Churchmen, was Dr. John Clifford, who, if a labor or social question was being discussed, would deal with it from his pulpit, and invite Socialist leaders to thrash it out with him. If there was a democratic budget brought in by a Baptist Chancellor of the Exchequer, he was ready to praise it. Indeed, the whole procedure seemed to suggest that the Kingdom of God was to come by way of the House of Commons. It is perhaps needless to add that Mr. John's vigorous thrusts were not welcomed by a considerable number of his listeners, and that his remarks were punctuated with expressions of dissent.

Baptists everywhere are rightly annoyed, and Welsh Baptists in particular, at the dropping of the Welsh Church Disestablishment Bill for the present session. The indignation is increasing in volume and the feeling is quite universal. The introduction of a highly contentious budget has practically pushed every other measure of reform on one side for the present session. The government was perhaps in error in introducing the bill at all under the circumstances, but it is quite certain that the Welsh people will not accept the action of the government as a proper fulfillment of the heavy pledges given at the last election.

The matter was discussed at the annual conference of West Wales Baptists held at Llanelli this week. A resolution was carried expressing profound regret at the decision of the government and referring to the broken pledges of the government in the face of the long-continued loyalty and devotion of United Wales, and the Baptists particularly, to the Liberal Party.

Again here we had perhaps some of the rather too drastic speaking which spoils many a good cause. The Rev. W. B. Jones, who spoke amid continued interruptions, said that the government only looked upon the Welsh as a wishy-washy people whom it could do what it liked with. He attacked Mr. Lloyd-George (himself a Baptist) most severely, and got as far as to declare that now that gentleman had attained the position of the Chancellor of the Exchequer he cared nothing now for Wales. The remainder of the Rev. W. B. Jones' speech was lost in an uproar.

Further Inquiry.

It seems that Bro. S. W. S. doesn't fully understand the position I take. To my first inquiry the "Orthodoxy of the Baptist Church," he admitted that such a term as "Baptist Church" was alien to New Testament church polity, which I accept. For such appellation is not found in the Bible. But we do find the congregations designated as the Church of God, see Acts 20: 28; I. Cor. 1:2, 10:32, 11:22, 15:9; Gal. 1:13, and I. Tim. 3:5, etc. Now this, as I see it, is the Church which the Savior bled and died for, he also builded Matt. 16:18 and this church is his kingdom which is a spiritual kingdom and every saved soul is born into that kingdom by a spiritual birth, Jno. 3:3, 5,

Psa. 87:5, 6, regardless of race, color or distinction. And to his church he committed the "keys of the kingdom" (the Word of God) Matt. 16:19, which was to be a ritual for the church indefinitely, II. Tim. 3:16,17, Matt. 24:35.

To my second inquiry "Is it not conceded by all (historians) that the Baptists sprung out of the 16th Century Reformation?" To this he replied, No. And that the "Baptist Church" was no sect. Let's first appeal to God's Word for testimony. Daniel in looking forward to the time when God would set up his kingdom (church) in the world, exclaimed with a prophetic voice: "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people (sinners). Dan. 2:44. So as we have already shown Christ came and accomplished his purpose to that end. "And that the gates of hell (death) shall not prevail against it." Matt. 16:18. "His kingdom is an everlasting kingdom." Dan. 4:3. By this we see it was perpetual. God's Word also teaches of an apostasy, in which his kingdom would be hid under the human rubbish of mankind. Amos saw the spiritual darkness that would come upon the world and declared in a most lamentable voice: "It shall come to pass in that day (gospel day), saith the Lord, that I will cause the sun to go down at noon, and I will darken the earth in a clear day." Amos 8:9. The Apostle Paul also spoke of this time, listen! "Let no man deceive you by any means: for that day (the judgment) shall not come, except there come a falling away (apostasy) first, and that man of sin (Roman Catholicism) be revealed (which was done in the early reformation) that son of perdition who opposeth and exalteth himself above all that is called God (his word and spirit) or that is worshipped, so that he (the pope) as God sitteth in the temple of God, showing himself that he is God. II. Thes. 2:3, 4. So "church history" corroborates the revelation of this truth. It is said by historians that the gifts and power of the church were suppressed by this "Monster" and apostolic power ceased in a large measure about the year 270, when this "Great Red Dragon" made a desperate struggle for superiority over the church. "And the woman (church) fled into the wilderness (apostasy) where she hath a place prepared of God that they (Father, Son and Holy Spirit) should feed her there a thousand two hundred and three score days (equal 1260 years, see Ezek. 4:6) Rev. 12:1-6, which would bring us down to 1530 A. D. when the reformation set in. During this apostasy God had a people who was not privileged to worship him publicly, and was driven to the caves of the mountains and suffered the most brutal imprecations at the hands of the papist. Now to the point, his people or those who went to make up his church in that age, were the saved ones in the different sects known as the Waldenses, Albigenses, Anabaptist, etc. "History of the Church."—Wickersham. God's church is also an organized body in a sense. Where there are a congregation of saved people they are authorized to do business humanly speaking in God's order, led by His Spirit and governed by his Word. To my third inquiry, he says "Compare the present day Baptist congregations with those of apostolic times and see the similitude." I would say that the door into the church in apostolic days was through Christ and no one could get

in but those born into it—not join it. The Lord added them to the church, not the preacher. Acts 2:47. And the door stood open day and night continually Rev. 3:7, 8. Now with all humility and gentleness let me ask what scriptural right have we got to denominate ourselves anything but "Children of God." "For there is no other name given under heaven or among men whereby we can be saved." Jesus said in that notable prayer in the 17th chapter of St. John: "I have kept them in thy name," verse 12. Paul said, "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named," Eph. 3:14, 15. Now lastly, let me say that "sects" means simply cut off—a part. And to say that the Baptist was no sect, would mean that none but Baptists are saved, because it would do violence to the law of language to wrest the real meaning of the term. Finally my dear brother, will you kindly take the "thus saith the Lord" and show me where I have taken the wrong view of the matter. In a nut shell, I believe every saved person on earth is in God's Church and will get to heaven if they live true to all the light of God's Word that they receive. True, his church has ordinances which is baptism (by immersion), Lord's Supper and feet washing, and all substitutes will be wood, hay and stubble and will be burned up.

Yours in Him,
Geo. N. Stewart.

Apostasy.

Is it possible for a truly regenerated and adopted child of God to apostatize so as to be finally lost? Without any purpose of controversy, I desire to notice some passages in God's Word on this subject which seems to forever set at rest the possibility of apostasy.

One of the promises of the covenant of redemption, made by the Father to the people he gave his son.

1. I will put my laws into their minds, and write them in their hearts: and I will be their God, and they shall be my people: and they shall not teach every man his neighbor, and every man his brother, saying, know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to the unrighteous, and their sins and their iniquities will I remember no more. Heb. 8:10-12.

Two things are provided for in this covenant. (1) That God will never turn away from any member of the covenant, and (2) That no one ever interested in it shall depart from God to be lost.

2. And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but will put my fear in their hearts, that they shall not depart from me. Jer. 32:40. To add to this seems like attempting to add strength to the foundation of the earth, or the very throne of God. But we have to combat with a singular species of religious infidelity.

3. Likewise I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth. Luke 15:10. How can this be, if there is a possibility of that sinner falling from grace six months, six weeks, or six days? Would there not be folly in such joy? Would it not be premature? If the child of God could fall away and be lost, that sinner might have fallen

(Continued on page six).

The Baptist Record,

CAPITAL NATIONAL BANK BUILDING, Opposite Postoffice

\$2.00 PER ANNUM.

PUBLISHED EVERY THURSDAY AT

JACKSON, MISSISSIPPI.

Entered at the Postoffice at Jackson, Miss., as Second-Class Matter

BY THE

MISSISSIPPI BAPTIST PUBLISHING COMPANY.

T. J. BAILEY, Editor and Manager.

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Rev. A. T. Camp, of North Port, Ala., will spend a part of July and all of August in revival work in North Mississippi.

The types made us by Clarksdale instead of Cleveland in our last issue. Please understand that Bro. W. M. Burr is at Cleveland, and not Clarksdale.

The catalog of H. H. Han College has just reached our desk. It is a splendid specimen of the art of new printing. The next session of this old institution opens on September 22, 1909.

Mr. and Mrs. Jones Harvey, of Winona, announce the marriage of their daughter, Mary Eureka, to Mr. Charles Ward Mortimer, on July 5th. After the 12th of July their home will be 1530 I Street, Washington, D. C. We extend congratulations.

A catalog of Mississippi College for 1908-1909 has just reached our desk. It is neatly gotten up and bears the imprint of the Harmon Publishing Co., Jackson, Miss. We presume that any one who wishes to examine a copy with a view to entering college can get one by writing President W. T. Lowrey, Clinton, Miss.

The great tent meeting at Hartselle, Ala., has now entered the third week and Pastor A. A. Walker writes that the oldest citizens of the town say that they have never seen such great crowds gathered together in a revival meeting in the history of the town. Otto Bamber and I. E. Reynolds are

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with Bro. Walker and the meeting will continue through next Sunday, if no longer. They request the earnest prayers of their Christian friends who love God and love precious souls that this may be the time when Christ Jesus may be enthroned in the hearts and homes of every one in the town.

With the beginning of the present fiscal year the Republic of Cuba established a Bureau of Information, President Gomez appointing Leon J. Canova, an American newspaper man, who has resided in Cuba eleven years and has a wide acquaintance with the island, as its director.

Parties wishing information of any nature concerning Cuba can obtain same, free of charge, by writing to Leon J. Canova, U. and I. Bureau, (Utility and Information Bureau) Department of Agriculture, Commerce and Labor, Havana, Cuba.

Convention Normal Manual for Sunday School Workers is the title of a new book just from the press of the Sunday School Board, Nashville, Tenn. It is in three parts: The Sunday School Method and History, by B. W. Spilman, Field Secretary; The Pupil and His Needs, by L. P. Leavell, Field Secretary; and The Books of the Bible, by Hight C. Moore, Editor Biblical Recorder. This book will be sure to meet a general need. Every one connected in any way with a Sunday School should promptly supply himself or herself with this book. It can be had from the Sunday School Board, Nashville, Tenn., or from The Baptist Record, Jackson. Price, postpaid: Cloth, 50 cents; paper, 35 cents.

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Address The Baptist Record, Jackson, Miss.

The Anti-Saloon League Year Book for 1909 has just reached our review table. It contains 256 pages, and is bound in both cloth and Manila for 60 and 35 cents respectively, and published by the Anti-Saloon League of America, Chicago, Ill. It can be had from publishers or The Baptist Record, Jackson. It is brim full of condensed matter relating to the manufacture, sale and use of liquor and to the work accomplished by the Anti-Saloon League. It ought to be in the library of every prohibitionist in the world, and especially should every minister have it in easy reach, for he would surely find it very helpful at many places in his work.

Leading papers throughout the country are looking to Hon. E. W. Stephens, of Columbia, Mo., for our next gubernatorial standard bearer. In every county of the State there are friends and admirers of Mr. Stephens, who believe he is the man to redeem the State from Hadleyism and misrule. Mr. Stephens is in no sense a candidate,

and it is not likely that he will be an active one, but the indications are, the sentiment, by the time the campaign opens up will be so strong for him, that he can not refuse to allow his name placed on the ticket at the general primary election.

He is a native of Missouri and since his boyhood has fought for the principles of pure and unadulterated Democracy, and his newspaper articles from his pen and brain, and the speeches he has made, have all gone far to make Democrats feel proud of their party. In addition, Mr. Stephens is a high toned, honorable Christian gentleman, without any of the puritanism that would make him offensive or objectionable to any who might differ with him along religious lines.

Besides measuring up to the Jeffersonian standard, Mr. Stephens has proven a success as a business man. While it is right and proper to have one of our best men and most active Democrats in the Executive Mansion, it has been proven that in addition to this we must have a successful business man, that our great business interests might not be disregarded. A better man than Hon. E. W. Stephens could not be found. He could solidify the party and sweep the State by an old time Democratic majority, and would give us an administration of which we would all be proud.—Booneville Advertiser, Booneville, Mo.

Mr. E. W. Stephens is ex-president of the Southern Baptist Convention, and of course a Baptist. He will be one of the speakers at the B. Y. P. U. Encampment, at Blue Mountain, in August.

Mississippi B. Y. P. U. Encampment and Bible Conference.

One hour of progressive B. Y. P. U. work every day, conducted by Arthur Flake and L. P. Leavell.

One hour of progressive Sunday School methods work every day conducted by J. E. Byrd.

Two hours of Bible study work every day, conducted by such preachers and Bible teachers as R. A. Venable of Mississippi, Jeff D. Ray of Texas, A. B. Vaughan of Georgia, M. P. Hunt and C. M. Thompson of Louisville, Ky.

A sunset prayer and praise service every day, conducted by Wm. D. Upshaw of Atlanta, Ga.

A great laymen's missionary movement conference addressed by such men as E. W. Stephens, J. T. Henderson and the secretaries of our mission boards.

1st. Begin now to plan to be there.
2nd. Begin now to talk it to others and help swell the crowd.

3rd. Write me for as many programs as you think you can distribute to advantage.

B. G. Lowrey,
Chairman Committee.

Blue Mountain, Miss.

South McComb.

Bro. Watson, of Amite City, La., has been with us for eleven days. Some conversions and accessions and the membership greatly helped. Bro. Watson knows the Bible and preaches it with fine results. He is good help in a meeting and would enjoy doing work in Mississippi either in meetings or the pastorate.

Bro. Holcomb is also in a meeting at his church, with good prospects.

Bro. Gill seems to be taking hold in East McComb.

Thursday, July 8, 1909.

Antioch Dots.

A dark shadow has fallen upon our church and community. One whom we tenderly loved has been called in haste to "the Kingdom." One June 29, at eventide, Mrs. Mary Goodrum was stricken and in less than twenty minutes her spirit took its flight to the regions of immortality.

Barely a year ago Mr. Alverson was suddenly paralyzed and now another has fallen before the sickle. The visitations are mysterious to us but this we know, "God makes no mistakes," and with bowed heads and grief crushed hearts, we grope in the darkness to try to find "the Father's hand." Mary was a fond wife, a devoted mother a staunch friend, a true woman, and we had hoped she might be a blessing to us for many years to come. We did not dream that her mission was so nearly complete, that the pages of her "Life's Record" were all written upon, so we were shocked by her sudden decease. May God help her loved ones to bow in humble submission to His will.

Just a month ago another mother (Mrs. Dix Alverson) was taken away from two sweet little babes, one of them as frail as a flower. She was a bright, sweet character and life loomed up before her with many alluring prospects, but death knows no exemption, and in sorrow she was consigned to the tomb.

These warnings fill our souls with sadness and in wonder we ask "Who will be next?" Shall you—shall I? Heaven in mercy has veiled these secrets from us, and we can only bide our time, trusting in the Master's goodness, wisdom and unending love.
E. C. Bolls.

Lucien and McCall's Creek.

Perhaps a few lines in regard to the progress of the work at these places will be appreciated by the many readers of our paper. I am delighted with the prospect for great things for our Master in this field. I began preaching at these little towns some months ago, preaching at Lucien in the morning and at McCall's Creek at night on the second Sunday in each month with the purpose of getting them organized and ready for work by the last of the year.

So on the fifth Sunday in May we met at Lucien to organize a regular Baptist church of Christ, and Brethren L. D. Posey and John Thompson, whom the brethren had invited, were present. So with these brethren and visiting deacons a presbytery was formed. Brother Posey being elected moderator and the writer clerk. Following this Bro. Posey preached us a fine sermon on the New Testament Church after which we organized the church with 10 members. Then the great crowd of nearly one thousand people were dismissed for refreshments.

In the afternoon the time was given to the Sunday School Convention at the arbor in the grove where many lively and instructive speeches were made on Sunday School work, while at 2:30 the new church met in a building near by and elected officers, adopted church covenant articles of faith, rules, etc. At night we had a good sermon by Bro. Thompson six members being received into the new church at the close of the service.

On the third Sunday in June we met at McCall's Creek to organize and this being a busy Sunday with preachers we did not

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have a visiting brother to preach for us, so we called together the visiting deacons and formed a presbytery, the writer being elected moderator and Bro. John F. Porter clerk. We preached on Christ instituting His church, after which we organized with 11 members. Then we were dismissed for refreshments.

At 2 p. m. we met with the new church and they elected officers and proceeded with other business of the church. At the close of the service one member was received into the new church. Although it rained some and was very threatening the service was well attended. This concluded our services for the day as the Methodist preacher came in to fill his regular appointment at 4 p. m.

A weekly prayer-meeting has been started in each church and each have a good Sunday School. Help is being engaged for a meeting at each place. There are many others who will come with their letters and a great opportunity for leading souls to Christ for salvation. There are some earnest workers in each community, and I believe they are going to lengthen out the cords and strengthen the stakes.

B. F. Threatt.

Clark, Miss.

A Good Showing.

It was the writer's privilege recently to spend a week with Pastor J. C. Parker and his people at Fernwood, a saw-mill town between Magnolia and McComb. As a report of the meeting has already appeared in The Record that will be passed over to say a word about this plucky little band and their noble pastor. The attention of the Convention Board was called to this place something over two years ago and some appropriation was made for the work. The present organization, however, was effected a little over a year ago with seven members. It has since grown to nearly one hundred members the principal increase being in a meeting held about a year ago in which Pastor Parker was assisted by Bro. Farr. Since that time, however, the pastor has been constantly baptizing people. His earnest, faithful presentation of the truth has won the people to himself and his Lord. Few pastors are more trusted and loved than Bro. Parker. He is strongly seconded in the work by Bro. C. W. Morris, his only deacon as yet, and a noble band of young men and women whose hearts God has touched.

Besides their rapid growth in numbers these brethren and sisters have completed a neat attractive and comfortable house of worship at a cost of \$2,900, nearly all paid for, though the last offering of \$500 was the giving of personal notes, so desirous is the church to clear its record of all indebtedness.

In view of the fact that practically all of the members are employees of the Fernwood Lumber Co. and the further fact that for several years our Methodist friends had the whole field to themselves, enlisting some of our Baptist people and their children in the absence of a Baptist church, this is a remarkable showing and is a strong argument for State missions. Let it also be a plea to our people in the present crisis to come up to the help of this great cause.

Let it be remarked in passing that Fernwood is the most costly saw-mill community which it has ever been the writer's privilege

to visit. This is mainly due to the high moral and religious standard of the Knoch brothers, the owners of the Fernwood Lumber Co. These gentlemen themselves are members of the Methodist church and excellent Christian men, ranking among the best citizens of the State. They will not tolerate immorality among their employees.

The week's work was a bright spot in this busy pastor's life as he came home bearing the generous tokens of appreciation from these excellent people. Noble Church! Happy Pastor!

W. F. Yarborough.

News in the Circle. Martin Ball.

Dr. J. B. Gambrell, in the Baptist Standard, pleads for more real, genuine church fellowship, and says the lack of it is a great evil in the land.

Rev. L. R. Scarborough has been elected president of Simmons College in Texas. It is not stated what he will do.

B. J. Robert, who has been manager of the American Baptist Publication's business in Atlanta, Ga., has accepted the position as manager of the Texas Baptist Memorial Sanitarium, Dallas.

Rev. M. T. Andrews has been called to the First Church, Denton, Texas. He has been serving as Assistant Corresponding Secretary of the Texas Education Commission.

Rev. J. T. McNew resigns as pastor of the South Austin, Texas, Church and will enter the work of an evangelist.

The Baptist Church of North Ft. Worth, Texas, set apart to the work of the ministry W. W. Rivers, last Sunday. He is said to be a young man of great promise.

Pastor Martin Ball is this week in a good meeting with Pastor Bryan Simmons at Brandon. The prospects are favorable for a gracious refreshing from the presence of the Lord.

A protracted meeting will begin at Goodman the 2nd Sunday in July. Pastor Ellis will be aided by Pastor Ball of Winona.

Rev. E. T. Paulson has resigned the Tabernacle Church, New Albany, Ind., and goes to Bluffton, same State.

Rev. J. R. Johnson has resigned as pastor at Eminence, Ky., to accept the call to Venable Street Church, Richmond, Va.

Rev. Earl D. Sims has closed a meeting in Tampa, Fla., which lasted six months continuously. He preached every day. There have been 323 additions to the churches of Tampa from these meetings.

Pastor Bryan Simmons will aid Pastor D. Jasper Miley in a meeting at Plain beginning on the 4th Sunday in July. Pastor Simmons' services could be secured for a meeting from the 3rd to the 4th Sunday in July.

(Continued from page three).

from grace before the angel that started with the news had preached heaven, if he should have been detained as long as the angel was that God went to answer Daniel's prayer—twenty-one days! What then! Angels rejoicing over one they thought was saved, but who might at the same moment be cursing God! No, if there is joy in the presence of angels when a sinner truly repents, we may know that that sinner is that moment truly saved, and the angels may as well rejoice then, as when they see him glorified—for his repentance was a proof of his being called of God and no one ever was called who will not be glorified.

4. And we know that all things work together for good to them that love God, to them who are the called according to his purpose. Rom. 8:28. Those who are called of God will love God, and love him to the end, and nothing will work for their destruction, but for their good.

5. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Rom. 8:29.

God did not predestinate because they were, or after they were, conformed but in order that they might be conformed to the image of his Son.

6. Moreover, whom he did predestinate them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. Rom. 8:30. God in all these acts, moved first. No one ever was justified by faith for one moment, who was not predestinated and called, and no one was ever justified for one moment, who will not finally be glorified and this settles the question.

7. What shall we then say to these things? If God is for us, who can be against us? Rom. 8:31.

Blessed be his name, for this over-coming grace. No power on earth or under the earth can be against us successfully—triumphantly. We will, we must, be more than conquerors through Him who loved us. Our salvation depends upon the love of Christ, and of God being continued to us, and the continuous keeping of the Almighty Power of God and by an implanted and imperishable faith, for

8. He that spared not his own Son but delivered him up for us all, how shall he not with him freely give us all things. Rom. 8:32.

I think he will and I know he will and he will certainly give us what we need the most, and as it is natural for the redeemed soul to fear lest he might fall—the very thing of all others he don't want to do—God gives us this promise to reassure and comfort us.

9. Now unto him that is able to keep you from falling and to present you faultless before the presence of his glory with exceeding joy, Jude 1:24. If he does this for one child, he does it for every child, and therefore no one can so fall as to be lost. But he does keep every child by his own and not by the power of the child.

10. Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Peter 1:5.

Our salvation does not depend in our keeping in whole or in part, but God only exerts his power to keep us through our faith, which faith may in some fiery trial fail and perish, and any moment therefore

the child of God may perish, but Peter teaches otherwise.

11. The trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ. 1 Peter 1:7.

But that our salvation rest not upon the continuance of our love but upon the love of God in Christ to us. Paul affirms—that no created being in the universe, nor any existing influence can cause God to withdraw or Christ to withhold his love from us.

12. Who shall separate from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, for thy sake we are killed all the day long. We are accounted as sheep for the slaughter. Nay in all these we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. Rom. 8:35-39. This love is unchangeable: as it was from everlasting so it will be to everlasting ever the same and while Christ loves us, we shall love him. Now that each one of us who have believed on him through his or the words of the apostles, should be so united to him that the union may be as perfect and indissoluble as that which exists between the Father and the Son, he specifically prayed, and him the Father heareth always.

13. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. Neither pray I for these alone, but for them also who shall believe on me through their word; that they all may be one, as thou, Father, art in me, and I in thee, that they may also be one in us, that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them: that they may be one even as we are one, I in them, and thou in me, that they may be made perfect in one. Father I will that they also whom thou hast given me be with me where I am, that they may behold my glory which thou hast given me. John 17:15, 20, 24. Is not this conclusive that every one the Father hath given his Son, will be kept from the evil of this world and finally be with Christ and behold his glory.

13. God is faithful who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape, that ye may be able to bare it. 1 Cor. 10:13.

The soul that on Jesus hath leaned for repose I will not, I will not desert to his foes. That soul, though all hell should endeavor to shake,

I'll never, no never, no never forsake.

14. That by two immutable things in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us, which hope we have as an anchor of the soul both sure and steadfast, and which entereth into that within the veil. Heb. 6:18, 19.

15. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit, for the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. Rom. 8:12.

Oh, what a Savior! Blessed be his holy name. We will glorify his name while we live in the world, and when he shall say it is enough, then we will go and reign with him in glory.

In confidence through his blood,

J. J. Walker.

Shubuta, Miss.

What Does the Greek Word Rendered Baptize Mean?

It is late in the day to ask that question, but it needs to be asked anew and answered with the testimony of authorities who speak only from the standpoint of actual facts. Somehow, I cannot tell how they can get their consent to do so, many preachers of today who do not believe in immersion for baptism, when speaking for the common people, tell them that we cannot tell from the Greek word rendered baptize, just what was meant because the word has so many meanings. Having this fact brought to me so often recently, I decided to get together the statements made by the unabridged dictionaries, which are within reach of all, and the standard encyclopaedias, which all can read for themselves, and send them out for the use of all who may want to know just what the recognized authorities of the English language say about the meanings of the Greek words baptize and baptism. If any one questions what I give below get the books and read for yourself. I will not give the testimony of a single Greek book, but of English dictionaries; Webster, Worcester, The Century and The Standard Dictionaries; then the Encyclopaedia Britannica, Chamber's Encyclopaedia, The Columbian Encyclopaedia, and the Encyclopaedia of Religions Knowledge, by Schaff-Herzog. None of these are Baptist books, and all speak only from the standpoint of accuracy and scholarship.

Now mark this, I am not giving you what these authorities say are the meanings of the English word "baptize," but what they say was and is the meaning of the Greek word used by Christ and the apostles and rendered into English by "baptize." The English word "baptize" really has no meaning of its own, but means anything that people may choose to do and call it baptize, but the Greek words rendered baptize did, according to our standard dictionaries, have a specific meaning; and all of the dictionaries and all of the encyclopaedias agree as to just what that meaning was. Now surely if all of these standard dictionaries of the English language say that the Greek word rendered baptize did have a definite and specific meaning no one will be so presumptuous as to set himself against such authorities. What, then, do these dictionaries and encyclopaedias say?

Webster says: "Baptism—Greek Baptisma, Bantismos from Bantein, to dip." Notice, please, that he just gives the Greek words and then gives as their meaning, "to dip."

Worcester says: "Baptize (Greek Bantizo, to dip or merge)." Baptism (Greek Bantismos, a dipping").

The Century Dictionary says: "Baptize (Greek Bantein, to dip in or under water). (Bantein, dip in water). Baptism (Greek Bantizein, dip or plunge in or under water, sink (a ship), drench, soak, draw (wine), by dipping with a cup."

The Standard Dictionary says: "Baptize (Greek Bantizo, from Bapto, dip.)"

Thursday, July 8, 1909.

Now look these definitions over carefully, remembering that they are the definitions given by the dictionaries recognized by all as authority on the meanings of words, then tell me, if you can, how any man can say that we cannot tell from the Greek words used by Christ and the apostles what is meant by the words rendered baptize and baptism. These authorities all agree and give the meanings of the words used.

But what do the encyclopaedias say about it? The Encyclopaedia Britannica, considered the best, says of baptism: "The word is derived from Greek word Baptizo, the frequentative form of Bapto, to dip or was; which is the term used in the New Testament when the sacrament is described."

Chamber's Encyclopaedia says of baptism: "It is however, indisputable that in the primitive church the ordinary mode of baptism was by immersion."

The Columbian Encyclopaedia says of baptism: "Baptize, from Greek Baptizo, I dip, I submerge, I cleanse by dipping; from Bapto, I dip, I immerse." Then, in comment it says: "Whatever may be the meaning of the Greek verb Baptizo, or whatever the binding force on all lands and ages of the outward modes of observance among the primitive Christians in the Orient, it is indisputable that in the primitive church the ordinary mode of baptism was by immersion."

The Schaff-Herzog Encyclopaedia, edited by Dr. Schaff, a Presbyterian, and Dr. Herzog, a German Lutheran, says of baptism, under "Baptism Considered Biblically": "Baptism is a highly symbolical act. The washing of the body symbolizes the cleansing from sin, spoken of as forgiveness. It also symbolizes the burial with Christ. Rom. 6:3, 4; Col. 2:12, by reason of which the recipient is bound to die unto sin. Baptism was administered in running water."

Then under "Baptism Considered Practically," the same encyclopaedia says: "In the primitive church, baptism was by immersion, except in the case of the sick."

Read all of these statements carefully, and if you doubt that I have quoted them correctly get the books and read for yourself and see. I have given just what the standard, scholarly, supposedly accurate authorities say as to the meaning of the Greek word used by our Lord and rendered into English by the word baptize, and not one of them says that the word meant to sprinkle or to pour, but to dip, to merge or to immerse, or the equivalent of these words.

Let me give one other testimony, the very latest Paedobaptist work of eminent scholarship. That is the Standard Bible Dictionary, gotten out by Funk & Wagnalls Co. this year and claiming to be scholarly accurate regardless of all other teachings. Under baptism, page 85, this dictionary says: "As to the form of baptism it is clear that in so far as the rite of John's ministry was derived from purification and initiatory ceremonies it was administered in running water, with a partial or entire submersion of the body; and further that in so far as the rite of the early church was a reproduction of John's, it was administered after the

same general form." This same dictionary says under "proselyte," page 710, "It is certain that immersion was required in the case of adherents as well as of proselytes."

This is surely enough to establish the fact that the word used by our Savior and his apostles to set forth the rite he commended us to observe had a definite meaning; and since the four great dictionaries of our language, four of the best encyclopaedias, and the latest Bible dictionary, none of which are edited by Baptists, all teach that the words did have a specific meaning, and that that meaning was exactly the meaning given by Baptists of today, let us rest satisfied and go on serving God "in the good old way."

Keep this and show it to those who say the words for baptize and baptism mean to sprinkle or to pour.

E. L. Wesson.

Enforcement of Law.

(By L. F. Gregory.)

I noticed in the Record of April the 10th an article to the ministers of the State calling upon them to enlist the good people in the enforcement of law and secure their co-operation in creating public sentiment against crime and in interest of good citizenship.

Some time ago the ministers were asked to preach at least one sermon to their respective congregations on Good Citizenship. I should think the first request has been largely complied with by this time and believe this last will not be neglected.

If the question of the enforcement of law receives its just consideration much courage and a large amount of grace is needed. Courage is needed to say just what ought to be said and grace is needed to be able to say it in a way which will be most effective. Whenever preachers begin to make definite their preaching they are sure to hit, and are about as sure to be hit, and it will not be long before they will receive a kindly admonition as to what they should preach from, or that discussion of such subjects are out of the preacher's sphere. This is a sure evidence that something vital has been touched.

The penalty for definite preaching must be paid and it is glorious to pay it because it will add to the fruit that such preaching will bear.

Special emphasis just now is being placed upon the prohibition or liquor laws, the effort is to keep sentiment in favor of it and bring the violator of the same to justice, and so punish crime, intimidate violators, and deter others. The violator or man engaged in the illicit sale of liquor is severely censured, and justly so, and deserves the full penalty of the law. But right here I call attention to another class of men other than blind tiger men, who should be severely censured and have the weight of public sentiment turned against them. I refer to the class of men who defend and turn loose upon a community the guilty and undesirable citizens.

It is a well known fact that justice is defeated and the guilty go free, simply through the trickery of law and chicanery of some lawyer. He is a citizen of the State, professing a knowledge of the law, professing to dispense law in interest of justice and good citizenship, and takes advantage of his profession, of the State which gives him protection, of his own community and neighbors and returns the law-breaker to his lawlessness to be a corrupter of morals and a menace to society. If every criminal who is indicted should have a fair trial but few of them would escape the punishment they justly deserve, and a fair and impartial trial would be had but for the fact the sympathy and labor of some hired lawyer has been enlisted for a few ill-gotten dollars. When indictments are gotten against criminals such statements as, "he will never be convicted" are heard. Why? Because it is believed they will be defended by some one who knows how to trick and defeat justice. If justice is defeated, the principle of law is violated and so the lawyer is as guilty as his client, it seems to me, but should he loose his case his client is punished for the crime of which he is guilty and his crime goes unpunished. The criminal and the defender appear to be very closely allied. The criminal has violated the law and endeavors to escape its penalty while his defender becomes his substitute for the time being, seeking to justify him or refute the charges against him, thereby enabling him to escape the penalty of a violated law. In a sense the law-breaker and the unscrupulous lawyer are confederates. It amounts to about this: "You conduct your business in violation of law and should you be caught, if you will give me a part of the proceeds of the business, I will defend you."

The man who will help a criminal break jail is severely censured, lays himself liable to prosecution and is considered a bad man. Why? Because he is guilty of three things: He thwarts justice, violates law and turns a criminal loose upon society.

The lawyer who by his chicanery liberates a criminal is guilty of no less yea more, for the criminal whom he has liberated is under no bond but can perpetrate his crimes with as much freedom as before.

As long as some lawyers have no more regard for their profession than they have, love a few dollars more than character and justice and disregard the highest interest of society and good government, crimes are going to be frequent and many.

While we are endeavoring to secure co-operation in the enforcement of law and create public sentiment against crime, let not censure and condemnation of the unscrupulous lawyer fail to be sounded from the pulpit.

Carrollton, Miss.

The Hills of Home.

In "sun-bright" lands 'mid happy isles
I idly dream and roam,
But e'er my thoughts they backward turn
To the dear hills of home.

You Look Prematurely Old

Because of those ugly, grizzly gray hairs. Use "LA OREOLE" HAIR COLOR RESTORER. Price \$1.00, retail.

Oh, the hills of home, dear hills of home,
My heart will ever be
Linked with the strongest ties of love,
And pride, dear hills for thee.

'Mid tropic splendors of delight,
Through beauty's mystic maze,
I walk, and of my hills I dream
Through all the sunny days.

The maidens' tender songs of love
Like mockbirds' notes I hear,
But 'tis the fane'd songs of home
That fall upon my ear.

'Mong lands of endless song and bloom
A dreamer sadly roam.
For oh, my heart so sadly yearns
For the dear hills of home.

—Ada Christine Lightsey.

"Dead in Sin."

It looks like The Baptist Record is destined to become the center of a great theological seminary. Many good and useful articles are appearing in it. Such as to develop an independence in thought and investigation that Baptists take delight in. For instance, take the article of E. L. Wesson, "Soul Activities of the Dead in Sin" is especially interesting to me, and invites further investigation. The question suggests itself, When is one dead in sin? Paul refers to himself, Rom. 7:9, says: "And I was alive, apart from the law once; but when the commandment came, sin review and I died." What was it that was alive apart from the law? And what was it that died when the commandment came? If it was his carnal nature that was alive without the law once, then, or at that time, was not his spiritual nature or soul, dead? Dead in sin? And when sin, through the commandment, was made known to him in its awfulness then it would seem it was that his carnal nature died to the life it was enjoying and the soul that was dead in sin came to life. And thereafter his great conflict in trying to find peace in obeying the law and enforcing it upon others, wherein he thought he was doing God service, the climax came as expressed in the words: "O wretched man that I am, who shall deliver me out of the body of this death? I thank God through Jesus Christ our Lord."

I suppose Brother Arnold will amend his article after reading mine that was corrected and republished.

I hope Bro. Wesson will not take what I say as a criticism upon his article. I only wish to aid him in his honest efforts to stimulate investigation and develop a desire to seek after truth.

There is one genuine principle, to my mind, that should always be kept in view; namely, that a sinner will never realize that he is at enmity with God, and under

the condemnation of the law until quickened by the Spirit. I believe the plan of salvation may be so clearly stated and illustrated as to cause persons to so believe it with their heads, as an intellectual proposition, to imagine that they are converted.

"With the heart man believeth unto righteousness," says the great apostle, about whom we have been thinking and writing. J. R. Sample.

From Itta Bena.

Notwithstanding the hot weather we are having good attendance at church and Sunday School and interest manifested in both. We had our meeting some time ago and had with us that prince among preachers, Bro. J. H. Coin, of Greenville, Miss. Indeed he is a Coin. His power is in his simplicity of interpretation of the Scripture. We baptized eight at the close of the meeting in the presence of at least two hundred people. We also restored some and received some by letter. Just before the meeting I baptized two and since the meeting two more have joined, one to be baptized and one by letter. Also a mother is awaiting baptism at Morgan, our afternoon appointment. So our work is hopeful and we are pressing on. We take our offering next Sunday for State Missions.

Yours in good hope,
W. R. Cooper.

Belzoni.

On Thursday before 3rd Sunday we arrived at Belzoni to take charge of the work. We were met at the train and carried to the hospitable home of Dr. Davis where we stayed until the pastorium was made ready. On Friday evening we had a "good pounding."

We feel that there is a great future to this work and pray God that He may use us for His own glory. May God bless The Record and its readers.

W. E. Farr.
Belzoni, Miss.

Four Years to Pay for This Piano



UNDER the Werlein Club Plan one hundred people buy one hundred pianos, each agreeing to pay for one piano only. The piano is shipped upon payment of \$10. The monthly payment is \$6. This is for a \$400 piano. Write for particulars. Save \$108 on your purchase.

Sixty years in business

Philip Werlein, Ltd., 605-7-9 Canal St., New Orleans, La.

Weber Chickering Mathussek Behr Pesse Wegman.
Ivers & Pond Stock Weiden Pianos and Pianolas.
Sheet Music—Victor Talking Machines

Church Sunday Schools.

All prejudice against the Sunday School has not passed away. There are a few excellent ministers who seem to regard it as an encroachment on the pulpit. Perhaps it does encroach in some particulars; but the pulpit may be at fault in not preaching the simple gospel. Public services are planned for adults almost exclusively; often above the understanding of children.

It is sentiment that gets jealous of the Sunday School. The preacher, perhaps, has not visited the families and made himself acquainted with facts. He may not have cultivated the little children at their homes; nor interested himself in their classes and Bible studies. Quite possibly

apostolic teaching was largely along that line.

A church without a Sunday School is leaving out its primary work. Hence is liable to die out; with one, faithfully kept up, it can live though the pulpit is unsupplied. The only question is the teaching, and not "forsaking the assembling of themselves together." It is not sermons alone that build up the cause of Christ.

The tendency to build temples is manifest in our day, with a leaning towards centralization. Sunday Schools may be made to check these things by training and instructing our young people. On the other hand the pulpit can be the means of establishing the one church idea. So our orthodox pastors had better be cultivating the schools.

Pastors may do their best work in the Sunday School; not as superintendent, nor a teacher of a class; but by kindly interest and "a word fitly spoken," as they shall have "opportunity." We at contact, individualism, "hand to hand, and heart to heart." This is the true work of the Sunday School, which should be composed of old, middle-aged and young persons—teachers, students and learners.

L. A. D.

Kimball ORGANS PIANOS

At Factory Prices.

TERMS

\$2.50 a Month

AND UP.

OR ON YEARLY
PAYMENTS

Special offers for Churches

Write for Free Catalog and our Factory Plan.

Address

A. L. DUNLAP,
Southern Wholesale Agent,
Dept. "R" JACKSON, MISS

COLUMBIAN SAW MILL
which in plain English means it is the best saw mill on earth. It possesses improvements ten years ahead of any other mill on the market.
Improved Feed, Wire Rope Drive, Quick Receding Set-Works, Automatic Triple Acting Steel Dogs, Chain Oiling Bearings.
Using the same horse power we guarantee it to cut One Third More Lumber than any other mill in existence. It is designed right. Its workmanship and material are the best. Sold by dealers everywhere. Write for catalog and prices. Manufactured by
COLUMBIAN IRON WORKS
Chattanooga, Tenn.

Deaths.

Mrs. Pennie Williams.

On the 17th inst. our hearts were made sad by news of the death of our most devoted Christian, Mrs. Pennie Williams.

She made her way to her brighter home in heaven June 17, at 7 p. m., 1909, having lived here nearly seventy-two years.

She has long been a member of old White Sand Baptist Church.

She leaves two sons and seven grandchildren to mourn her loss.

She was a true loving mother, and loyal to her relatives and friends. Many friends and relatives witnessed her burial on the 19th inst. at the Williams' graveyard.

She will be greatly missed by all. May the Lord comfort the loved ones.

Lee Dale.

Hicks' CAPUDINE Cures Sick Headache.
Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it. 10c, 25c and 50c at drug stores.

Rev. M. G. Turner.

June 26 Rev. M. G. Turner, of Ellisville, breathed his last.

Bro. Turner was a minister of the gospel for more than forty years, and greatly delighted to preach it.

He was for many years the pastor of the writer's mother and she took great interest in the preacher boy.

For whatever I may be worth to the Lord's cause I owe it to M. G. Turner more than to any man living or dead.

It was my sad privilege on Sunday last to preach his funeral and thus lay at his feet the poor tribute of an aching heart.

It seemed to me that Bro. Turner could love more strongly than most men, he loved more like a woman.

During the bitter war he served his country faithfully during the entire four years as a soldier on the battle field.

He leaves a devoted wife, three sons and two daughters to mourn for him, one son and two daughters having preceded him to the grave.

One who loved him,
W. A. Roper.

Superior to All Others for Stock.

Mr. William Gallagher, 1047 Magazine St., New Orleans says: "I have been using ROYALINE OIL on my mules for two years, and can recommend it as being superior to anything I have ever tried for cuts, sprains, Nails in Feet and Hints of all kinds. It cures promptly every time." Royaline Oil is the great antiseptic; cures wounds, pains, aches and inflammations of all kinds. Price 25c bottle. Sold by druggists or the Royaline Medicine Co., New Orleans, La.

Schools and Colleges.

We desire to call the attention

of our readers to announcements of the institutions of learning on another page of this issue. As a whole they represent the best educational advantages that the South or any other section, can offer. And most of them are under refining religious influences. As Southern institutions they deserve the loyalty and patronage of Southern parents and guardians and we bespeak a favorable word in their behalf. Read the announcements. Write for catalogs; and then choose the place to send your son or daughter.

Institutions of Learning.

At this season of the year many parents and guardians are facing a difficult problem. "Which college shall we choose for our son?" or "Which college shall we choose for our daughter?" In view of the very large number of first-class institutions of learning under religious auspices in the South, it is a pretty difficult matter to decide. Most of the leading Southern schools are announced on another page of this issue and we would suggest that you write to each in the territory to which you wish to confine yourself and ask for catalog.

Testifies with Pleasure.

Good evidence: "With pleasure I testify to the merits of Hughes Tonic as a remedy for chills and fever. I recommend it, and in no case have I known it to fail, even in the most obstinate." Sold by Druggists. 50c. and \$1.00 bottles.

PREPARED BY

ROBINSON-PETTET CO., Incorporated, Louisville

Trustees Sale.

Under a deed executed by L. F. Harris, Mrs. M. M. Mangum, Mrs. E. F. Anderson and E. F. Anderson April 3, 1905, conveying the property hereinafter described to Walter McMaster, reserving the power to sell to satisfy the balance of the purchase money unpaid, which deed is of record in the office of the chancery clerk of Hinds county, Mississippi, at Jackson, in book 46, page 107, I, the undersigned trustee named therein, will at the east front of the court house of Hinds county in the City of Jackson on the 29th day of July, 1909, within legal hours, expose for sale at public outcry to the highest bidder for cash the following property, or a sufficiency thereof to satisfy the debt and all charges, to-wit: Lots 1, 2 and 4 of Bellevue subdivision of lots 18, 20 and 22 of the J. J. Clay subdivision of part of section 32, T. 6 R. 1 E., Hinds county, Mississippi. A map of said Bellevue subdivision is on record in the office of the chancery clerk at Jackson.

H. L. Hicks,

Trustee.

Southwestern Baptist Theological Seminary WACO, TEXAS.

B. H. Carroll, D. D., LL. D., President; J. B. Gambrell, D. D., LL. D., President Board of Trustees. Matriculants last year 180. Session opens Oct. 4th, 1909, and lasts eight calendar months. Faculty of seven Full Professors and courses of special lectures. Catalog giving full information sent on request. Address Rev. J. W. Jent, Registrar, Waco, Tex.

Letter No. 14—To One Who Asked Me to Show Him Wherein Baptists Differ From Other Denominations (Continued).

My dear friend—In this letter I am to tell you what Baptists believe as touching the Bible and Duty. Hence,

(2)—As to Duty:

(a) The Bible tells man how to avail himself of the remedy wrought out in Jesus Christ for his sins, namely: By believing on Him. I refer to but one passage (I might refer to many, for they are numerous). When the multitudes found Jesus on the morrow after the feeding of the 5,000, they asked, "What must we do to do our duty?" His answer was at hand: "This is your duty, that ye believe on Him whom God sent (Jno. 6:29)."

(b) The Bible tells man the first act of obedience His Lord wants him to perform after he has believed, namely: To be baptized. I refer to but one passage (I might refer to many, for they are very numerous): "Go ye and make disciples of all nations; and as ye make disciples of them, baptize them." That is a part of what's known among Christians as the Great Commission. But why does our Lord want every newly-made disciple to be baptized first of all his duties? Because it is His way (the official way) to announce to the world that one's life has changed centres.

Everyone who has ever applied for baptism at the hands of a Baptist church has virtually said: "Brethren, I am dead to my Adam or sin life, and I am living a new life in Christ Jesus. I have a double message to give to the world. I am dead to my dead-life, and I am alive to my living-life."

Baptize me! Put me down deep enough under the water that you can see me buried in symbol. But don't keep me under very long—only an instant; for my death is only a part of my message. Bring me from under the water so that you can see me resurrected in symbol: for I am alive in Christ. Nobody maintains this position except the Baptists, notwithstanding Rom. 6:2-4.

I can shut my eyes and see the minister and the candidate as they go "down into the water." Yes, there they stand, in the good old orthodox way, waist-deep, nearly, in water. One man is about to bury another! Hats off, men for this is a solemn scene! See him! Down, down, the candidate is lowered into his grave!

But things are not buried until they are covered up. So the minister literally immerses him (that's the English for "baptizes him"); and while he is thus immersed, it's a grave in symbol and a dead-life (that's no paradox) lies in it. But Christ did not stay in his grave very long. He was raised from the dead, the first fruits of them that are asleep. And in the economy of the divine plan, the order is: "Christ the first fruits; then they that are Christ's." So, Bro. Minister, don't keep that candidate under the water. Why seek ye the living among the dead?

He is not here in his grave. He has already arisen in Christ to walk in newness of life. So even as we look on, the minister raises the candidate from his symbolic grave in a symbolic resurrection. "Dead; Buried; Resurrected." These are the key-words that interpret the language of the scene we have just witnessed. Listen: "We were buried with Christ through baptism into death; that like as He was raised from the dead through the glory of the Father, so we also might walk in newness of life." My friend, this is Baptist doctrine. Where is another denomination that believes it?

That is why the Baptist conception of a church is that it is a body of baptized believers, voluntarily banded together not as walkers only, but also as workers in this new life symbolized in the ordinance of baptism. Yes, I mean it—banded together of their own volition. Baptists believe that every one must choose for himself, believe for himself, and obey for himself. It is the other denominations, that attach so much importance to proxies—not the Baptists. It is not claiming more than can be proven to assert that the Baptists in this country are the only exponents there are of genuine religious liberty. I mean this: When one thinks of himself as a Baptist, if he is the right kind, he does not think of any creed to which he has subscribed; nor does he think of any church, ecclesiastically speaking, to which he has attached himself. He thinks of himself as a free man, with an open Bible in his hand, and worshipping the God of the Bible according to the dictates of his own conscience. Baptists believe in liberty of thought and freedom of conscience.

(c) But no man can any more (Continued on page 12).

WOMAN'S WORK

Mrs. Julia T. Johnson, Editor, Clinton, Miss.

(Direct all communications for this department to Clinton, Miss.)

Woman's Centre Committee.

Mrs. J. A. Hackett, Meridian,

President of Centre Committee.

Mrs. W. R. Woods, Meridian,

Secretary of Centre Committee.

Mrs. W. S. Smith, Meridian,

President of Sunbeam Work.

Mrs. Martin Hall, Winona,

President of Young Woman's

Auxiliary.

Officers of Annual Meeting.

Mrs. J. D. Greenberry, Hazle-

hurst, President; Mrs. Paul Smith,

Meridian, Vice President; Mrs. G.

W. Riley, Jackson, Recording

Secretary.

For the Young Woman's Aux-

iliary

Sin Worketh, Let Me Work Too.

Let me today do something that

shall take

A little sadness from the world's

sad store,

And may I be so favored as to

make

Of joy's too scanty sum a little

more.

Let me not hurt, by any selfish

deed,

Or thoughtless word, the heart of

foe or friend,

Nor would I pass, unseeing,

worthy need,

Or sin by silence when I should

defend.

However meager be my worldly

wealth,

Let me give something that shall

aid my kind,

Dropped as I pass for troubled

hearts to find.

Let me tonight look back across

the span

Twixt dawn and dark, and to

my conscience say,

Because of some good act to boast

or man,

"The world is better that I lived

today."

My Dear Sisters:

Again I bring you good tidings

of your work through the Woman's

Missionary Union. The last

year has been one of progress

along many lines. Through the

Campaign of Enlistment many

women have been added to the

societies already at work.

One thousand four hundred and

forty-seven new societies were

formed. Of this number 265 were

Young Women's Auxiliaries, 485

Sunbeam Bands and 101 Royal

Ambassadors. The new society for

boys. These figures show how

deep and widespread is the de-

termination to train our young people in missionary thought and liberality.

The Missionary Training School in Louisville is doing a splendid work and winning praises from all who know it. During the recent meeting of the Convention and Union in Louisville hundreds visited the school, met the pupils, were taken over the building and came away delighted with all they saw. On June 2 six young women graduated in the two-years' course. Four young women were appointed to work in China and others have entered Home Mission fields.

The Margaret Home for missionaries' children has had more children under its care than ever before, while a number of missionaries have rested there for a few weeks.

On the other hand, the contributions to Home and Foreign Missions did not increase last year as we had hoped, nor was the first \$20,000 for the permanent endowment of the Training School completed. Such is a very brief statement of the past year's work.

What of the present year? Last year my letter asked your society to do six things. Do you recall them? They were: (1) To pray once a week for a signal advance in worldwide missions. (2) To give one meeting during the year to the study of Systematic and Proportionate Giving. (3) To take a definite aim for the year, making, if possible, a one-fourth increase. (4) To press Enlistment during the month of October. (5) To observe the Weeks of Prayer in January and March. (6) To urge every woman in your church to give not less than 25 cents to the Christmas Offering for China and 15 cents to the Self-denial Offering for Home Missions.

Instead of bringing you six new requests I am going to bring you these six old ones, with a new earnestness. You doubtless remembered them this year, but they need to be remembered year by year, gaining fresh meaning and strength as each twelve months rolls around.

Especially this year would I urge you to note the second request—a day given to the study of Systematic and Proportionate Giving. So much is the Union impressed by this need that at its recent session a day of Fasting and Prayer for the consideration of our duty in this regard was appointed. The day suggested was June 15th, but if your soci-

ty has not observed such a day, I urge you to do so. We should look the matter squarely in the face and each decide her duty for herself. Leaflets have been printed and will be gladly sent for the asking.

And finally, for I must not detain you too long, rejoice in the Lord that He has given this good and great work into your hands. Soem one has said: "We talk much of trusting God. The marvel is that God trusts us." He has trusted Southern Baptist women with a large share of the world's conquest for righteousness. Who would fail to be worthy of her share of such a trust?

Wishing each one of you and your society as a whole great joy in your service, I am,

Yours most cordially,

Fannie E. S. Heck,

President W. M. U.

To Drive Out Malaria

And Build Up the System

Take the Old Standard GROVE'S TASTE-LESS CHILL TONIC. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effective form. For grown people and children. 50c.

Where I May Work.

Narrow streets, high houses set close together, inner rooms with no windows, or windows opening on narrow air shafts between the buildings, one room for a home for a whole family, bad air, dirt, disorder, drunkenness, crime—not a pleasant picture, surely. But it doesn't describe the terrible conditions which prevail in parts of all our large cities. Every year more and more is being done for the poor and unsaved, but there is never ending need for help and helpers.

For HEADACHE--NICKS' CAPUDINE.

Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it. 10c, 25c and 50c, at drug stores.

House-to-House Visiting.

A worker in one of our city missions was asked if she found herself unwelcome when visiting in the homes of the very poor and ignorant in the crowded sections of her city, note her reply: "Am I welcome in these homes? Yes, the human heart is everywhere the same, responsive to love and interest and sympathy."

Here is a marvelous opportunity for effective service. Here the worker is brought into personal touch with the entire family. She becomes counselor, confidential friend, adviser always, and, if tactful and sympathetic and loving, establishes a relation possible to no other. She shares every sorrow, participates in every gladness, becomes the referee in every problem and difficulty.

For-get-me-not.

Do not forget the ministry of

BETTER THAN SPANKING.

Spanking does not cure children of bad wetting. If it did there would be very few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 232, South Bend Ind., will send her home treatment to any mother. She asks no money. Write her to-day if your children trouble you in this way. Don't blame the child. The chances are they can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

flowers in brightening the lives of the sick, the shut-in and the poor. In many cities and towns there are flower missions, from which flowers are sent to hospitals, jails and homes—wherever they will carry a message of hope and cheer. People in small villages and in the country where flowers are more abundant send these flowers to the flower mission headquarters where they are made into bouquets to go on their loving mission.

The sweetest lives are those to duty wed;

Whose deeds, both great and small,

Are close-knit strands of an un-

broken thread.

The world may sound no trum-

pets, ring no bells;

The Book of Life the shining re-

cord tells.

Thy love shall chant its own beat-

itudes

After its own life-working. A

child's kiss

Set on thy singing lips shall make

thee glad;

A poor man served by thee shall

make thee rich;

A sick man helped by thee shall

make thee strong;

Thou shalt be served thyself by

every sense

Of service which thou renderest.

—Mrs. Browning.

CANCER CAN BE CURED.

Scores of testimonials from persons who gladly write to those now suffering, all tell of perfect cures. My Mild Combination Treatment destroys growth and eliminates the disease from the system. Free book "Cancer and Its Cure" and 125-page book of testimonials from cured patients in every State in the Union. No matter how serious your case, how many operations you have had, or what treatment you have taken don't give up hope, but write at once for my books.

DR. JOHNSON REMEDY CO.,

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STATURAY VASES.

and Iron Fences of all styles and material. We do first class work, use only the best of material and employ only sober and reliable men.

Write for catalogue.

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Capitol City Marble Company,

(Successors to Carver-Simpson Marble Co.)

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Montgomery, Alabama

Dropsy

Cured: quick relief; removes all swelling in 8 to 20 days; 50 to 60 days effects permanent cure. Trial treatment given free to sufferers; nothing fairer. For circulars, testimonials and free trial treatment write Dr. H. H. Grove's Sons, Box 1, Atlanta, Georgia

WOMAN'S BEAUTY

A woman's beauty is dependent on her health. To keep her beauty, she must keep her health. Sickness and suffering leave their trace, pain leaves its marring imprint. Ladies have come to realize that to be beautiful and attractive they must give attention to physical fitness and health.

Countless women suffer from ailments designated generally as "female complaint," thinking it is the natural lot of their sex to suffer.

This is a mistaken belief. Nature invariably has a cure for her children's ills. Thousands of women have found permanent relief for their sufferings by using that natural, herbal medicine,—Wine of Cardui. Cardui is a pure, non-intoxicating remedy, specifically for women, which has grown steadily in favor during the past fifty years. Letters pour in every day, expressing the gratitude of the writers, who have been relieved of their misery and restored to health.

When you are nervous or sick, get Cardui from your druggist, and try it.

N. B. Upon request, we will send you, free of charge, our valuable, illustrated 64 page book "Home Treatment for Women." In it you will find valuable information regarding the treatment of female troubles. Address: Chattanooga Medicine Co., Chattanooga, Tenn.

FREE DEAFNESS CURE.

A remarkable offer by one of the leading ear specialists in this country, who will send two months' medicine free to prove his ability to cure Deafness, Head Noises, and Catarrh. Address Dr. G. M. Branaman, 1100 Walnut St., Kansas City, Mo.

For Rent in Clinton.

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For Rent in Clinton.

One seven-room dwelling, centrally located, modern conveniences, large grounds, barn, etc. For further particulars apply to A. J. T., P. O. Box 236, Clinton, Miss.

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Treats All Diseases of the EYE, EAR, NOSE and THROAT. Offices: 3rd Floor, Brown's Drug Store, at Union Depot. Jackson. : : : Miss.

GREAT SEED STORE.

Pure Red Rust-Proof Oats, free of Johnson Grass or other noxious seeds. 80 cents per bushel, or 10 or more bushels at 75 cents per bushel.

Hairy Vetch, 10 cts per pound, \$9. per 100 pounds.

Southern Winter Rye Grass, single bushel \$140; sack of 3 bushels \$1.35.

Best Alfalfa, 20 cents per lb.; \$19.00 per 100 lbs.

McKAY & COMPANY, General Farm and Garden Seeds. Jackson. : : : Miss.

A Call to Prayer.

June 15, 1909.

Though the date set for the day of prayer be passed, we may observe Sunday.

Motto for year—"The people that know their God shall be strong and do exploits."—Dan. 11:32. At the annual meeting of the Woman's Missionary Union in Louisville, Ky., May 14 and 15, 1909, an earnest resolution was offered that we call the women all over our States to observe one day of prayer and fasting—June 15th if possible. The special object of prayer is to be that the members of the Union, and the denomination as a whole, may practice the giving of at least one-tenth of their income to God's work. In accordance with the expressed will of the Union in its convention we are called to this united petition. Who will join in the effort? Cannot your society meet that day just for prayer on this subject?

Suggested Topics for Prayer.

1. That each of us may make today a definite decision to put aside one-tenth at least of each sum that comes to us, to be given to God's work.

2. That we may learn system and promptness in giving our contributions.

3. That we may hold steadfastly to our purpose to give in this way.

4. That Southern Baptists may have it laid upon their hearts generally to adopt the proportional way of giving.

5. That God will multiply the power and usefulness of these gifts and bring many souls, at home and abroad, into His Kingdom through them.—Woman's Missionary Union, Auxiliary to Southern Baptist Convention.

History of Mississippi Baptists

Two Large Volumes, 1,500 Pages, \$1.00 Per Set. NET.

Cost of manufacture \$2.00 per set.

This is your chance, if you want to be posted on a century of splendid Baptist history in Mississippi. If you would make sure of a set, do not delay. This proposition holds only as long as the supply lasts. Send the \$1.00 and pay the express when books arrive.

THE BAPTIST RECORD, Jackson, Miss.

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Steel Alloy Church and School Bells. For Catalogue, The C. & BELL CO., Millersburg, O.

YOU CAN AFFORD a new Song Book in your Church or Sunday School, and one for every person; "FAMILIAR SONGS OF THE GOSPEL." Round or Shape Notes, for \$3 for 100. Words and music, 63 very best songs. Sample copy 5 cents. E. A. K. HACKETT, 109 North Wayne Street, Fort Wayne, Ind.

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Open all the Year

ON the summit of Cumberland Mountain, 2300 feet above sea level, on Tracy City branch of the Nashville, Chattanooga and St. Louis Railroad, 100 miles south of Nashville; 78 miles north-west of Chattanooga; 14 miles from Cowan, where direct connection is made four times daily with all trains from Nashville and Chattanooga. Hotel one block from depot. Grand old shade. Large airy, well furnished rooms.

Accommodations for 200 Guests.

Pictureque scenery. No mosquitoes. No malaria. Morning and evening concerts. Dancing. The hotel is within five minutes walk from the auditorium of the Monteagle Assembly whose entertainments furnish an unceasing round of mental recreations. Rates, \$2 per day, \$8 to \$10 per week. Special rates to teachers, families and clubs. For further information address Mrs. Katherine Payne Sayles, Proprietor, Monteagle, Tennessee.

FACILITIES IN WAGON MANUFACTURE COUNT VITALLY IN THE QUALITY OF ARTICLE MANUFACTURED

And our location is a threefold advantage to every farmer who buys a WHITE HICKORY. Situated in the heart of the best Hickory, Oak and Poplar supply of the United States, we get our pick of the choicest wood. Our lumber yards contain the most valuable wood, stick for stick, in the South, and we season it three to four years before use.

Our proximity to the iron and steel markets of Alabama affords us another item in the reduction of price WE pay, and which YOU pay for all the metal work in a WHITE HICKORY WAGON.

Thirdly, the location of our Factories in the heat of the Southern climate insures the building of wagons with an eye to the long, hot season they must withstand. You don't have to wet a WHITE HICKORY Wagon to make the mortises hold;—they are built to stand up firm and rigid, and ARE THE MOST DURABLE WAGONS MADE!

So, from every point of economy in price of purchase, and of lasting qualities in use, the WHITE HICKORY Wagon leads, especially in the South.

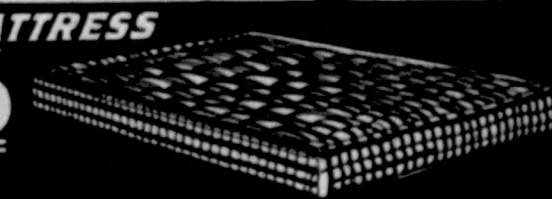
Also, it is sold under a guarantee that is definite and to the point, and a surety of perfect satisfaction to the buyer.

Ask your dealer for our catalog. If he is out of them, write us direct.

WHITE HICKORY MFG. CO., Atlanta, Ga.

THIS MATTRESS ONLY

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THIS MATTRESS usually retails at \$12.50 to \$15 in stores. It cannot be bought for less from any dealer. You therefore have a tremendous advantage in buying direct from our factory. You do not have any middlemen's profits to pay.

This is a stitched-edge mattress, made of forty-five pounds white cotton felt, in high-grade ticking—as pure and sweet as the sunny Southern fields where it grew. It is guaranteed not to pack or get lumpy. It represents more genuine value, counting quality, looks and slumber-inducing buoyancy than any mattress on the market.

Sixty Nights' Free Trial

Let us send this mattress to you on 60 nights' free trial. Sleep on it 60 nights and if it is not absolutely perfect in detail, workmanship and all-round worthiness, you may return it and the purchase price will be quickly refunded without question.

We also sell the Royal-Blue Bed Springs—100 heavy coils—highly tempered. Will always remain in good condition. We guarantee them 20 years. Price, \$4.

All our goods are guaranteed satisfactory or money refunded. Order today.

Doughtie Bedding & Chemical Co. Meridian, Miss.

KILL LICE, MITES, TICKS

And other Dangerous Parasites on ANIMALS and FOWLS with

Black-Draught Disinfectant, LICE KILLER & DIP

Destroys
Disease
Germs

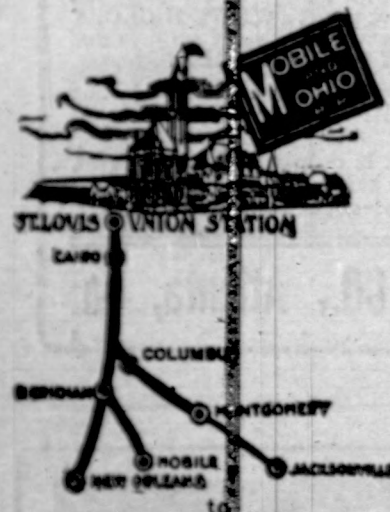
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Standardized. Concentrated. Safe
and Reliable. Try it.

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Infected
Air

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ROUND TRIP FARES



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Tacoma, Wash.
Portland, Ore.
San Francisco, Calif.
Los Angeles, Calif.
and other points,

with privilege of going one route and returning another. Tickets on sale daily, limited returning not later than October 31st, 1909. Liberal stop-overs. For fares and full particulars, apply to nearest Agent of the Mobile & Ohio R. R. or H. E. Jones, Jr., T. P. A., Meridian, Miss.

JNO. McBEALL
General Passenger Agent,
St. Louis.

(Continued from page 5.)
continue to walk and work in this new life which he has announced in his baptism than he can generate it. As Jesus Christ is the Alpha of it, so He is also the Omega of it. From first to last of every second-born life it is Jesus Christ only. So the Bible not only tells man how to confess Jesus Christ as the beginning of his new life; but also how to keep on confessing Him as the All and in All of it. I refer to but one passage. I might refer to others—for there are several: "As oft as ye eat the bread and drink the wine, emblems of His broken body and shed blood, ye show forth His death till He come." Yes, that's true. That's what Baptists believe and teach. His death is my life. Because He died and for no other reason, we have life; and because He lives again, and for no other reason, we continue to have life more abundantly. So what is the difference in saying that in the observance of the Supper we show forth His death, and in saying that in the observance of it we show forth the all and in all of our spiritual existence? Rightly interpreted, the Supper represents the very heart of the Christian religion; and is a preacher of New Testament righteousness of the Lord's own choosing, reminding us in language infinitely stronger than faltering words on hispine tongues that Jesus Christ, and He only, is our life and our all.

But What Is the Relation of the Supper to Baptism?
The Baptist position is that it is necessarily the same relation

that the living of a life has to the birth of that life. Remember, Baptists contend that every baptismal scene says: "Dead, Buried, Resurrected," and that the command "Believe and be baptized," means, "Confess Jesus Christ in your heart, and then confess Him before men." Baptism, then, being the public confession of the birth of a spiritual life and the Supper, in its observance, the public confession of the body and blood of Jesus Christ as the source of all the hope and strength of that spiritual life, which has its birth solely in Jesus Christ, and is confessed before men in the ordinance of baptism, it follows that the design of the Supper begins right where the design of baptism ends. The two ordinances are complementary. Baptism has its message; the Supper has its message, but not the same message that baptism has; for God never does useless things Himself, neither does He command us to do them.

What is the language of baptism? "This individual life is dead; it is buried; it is resurrected, or born into a new life." What is the language of the supper? "This spiritual life is having its existence, the birth of which was symbolized in the act of baptism by a constant participation in, and feeding upon, the merits of the broken body and shed blood of Jesus Christ."

Every time a Baptist communes, he says in sentiment:
"In memory of thy cross and shame
I take this supper in thy name;

This juice of grape, and flour of wheat,
My outward man doth drink and eat.
Oh! may my inward man be fed
With better wine and better bread;
May thy rich flesh and precious blood
Supply my spirit's daily food."
And, praise God, they will and they do.

Rom. 6:10 says: "Thus reckon ye yourselves to be dead to sin." That is exactly what every orthodox baptismal scene says. But the balance of that verse says: "But alive to God in Jesus Christ." And that is exactly what every orthodox communion scene says.

Gal. 2:20 says: "I have been crucified with Christ." When I was a child they told me I was sprinkled. They said that while it was going on I tore the preacher's collar off. Somehow that sprinkling could not speak any message for me. For years and years I did my best to hear it say

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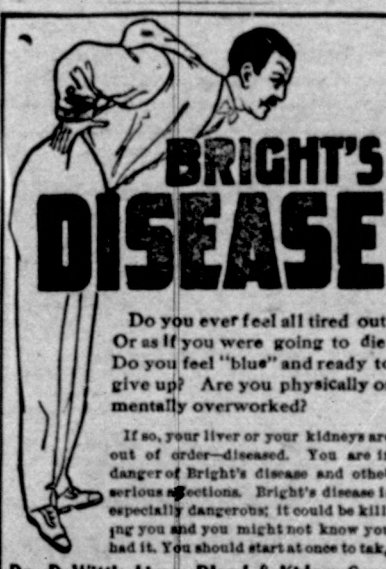
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something. But its tongue stuck to the roof of its mouth; and, for me at least, it had nothing worthy to be said. But when I went to a Baptist church and asked for baptism, if I had stood up and said, "I have been crucified with Christ," I could not have said it more sincerely than I tried to say it in the act of my baptism and not half so forcefully. But the balance of that verse in Galatians is, "And I no longer live, but Christ lives in me; and the life I now live in the flesh, I live in the faith of the Son of God who loved me, and gave Himself for me." And if I should rise in my place on every communion occasion and make that statement, I could not be more sincere than I am when I try to say it in the observance of the supper; and not half so forcefully.

But Why Not Reverse the Order of the Ordinances?

The answer to that question is, "Baptists can't do it, and for two reasons: (a) It is unscriptural to do so. That makes it unbaptistic. The Great Commission forever settles the order. So the question: "Has not anyone any sort of right to 'doctor' the order of the ordinances to suit his own fancy or creed?" Baptists have this answer: "No; and for no other reason than that the Lord has joined the ordinances together in His own way and according to His own liking; and what He has joined together, let not man even attempt to put asunder."

(b) But Baptists have another reason apart from their doctrine: To reverse the order renders both ordinances meaningless. One of the unthinkable things of life is that of writing the biography of a man before he is born. Yet as well claim that a thing like that can be done as to claim that the supper can speak its message before the ordinance of baptism has spoken its message. As baptism symbolizes the believer's new birth, and the supper the constant participation of his new life in Jesus Christ, so the precedence of baptism symbolizes the necessary precedence of regeneration to that real participation in Christ of which the supper is only the symbol. Hence, we have these three: "Baptism; the Supper; the Order; and this last is as important in its place as are the two other in their place. And yet as logical as all this is, sometimes, because Baptists believe and teach it, they are called "bigotted" and "close" on the communion.

I have yet another word to say to you touching the Bible and Christian duty.

Yours sincerely,

R. S. Gavin.

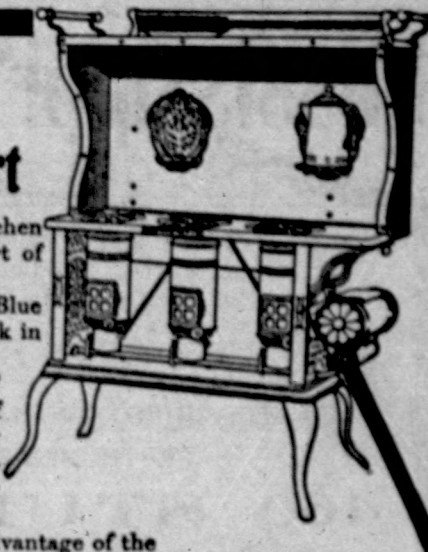
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GIN A SCIENCE BUILDING NEXT SPRING WHICH WILL
COST \$30,000 or \$40,000, AND OTHER IMPROVEMENTS IN
THE NEAR FUTURE TO COST MANY TIMES MORE.

AT PRESENT THERE ARE THIRTEEN PROFESSORS AND
INSTRUCTORS AND A GOOD PREPARATORY DEPARTMENT
THAT THOROUGHLY PREPARES YOUNG MEN DEFICIENT
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HILLMAN COLLEGE FOR YOUNG LADIES HAS AN ABLE
STAFF OF TEACHERS IN ALL OF THE BRANCHES OF LIT-
ERATURE, MUSIC AND ART, AND IS THIS SUMMER SPEND-
ING SOME \$6,000 ON IMPROVEMENTS AND ENLARGEMENT.
HILLMAN ALSO HAS ONE OF THE BEST PRIMARY DE-
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THEN WE HAVE OUR PUBLIC SCHOOL WITH ITS FOUR
SPLENDID TEACHERS AND MODEST EQUIPMENT THOR-
OUGHLY PREPARING CHILDREN FOR COLLEGE SUB-FRESH-
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OPPORTUNITIES TOO NUMEROUS TO MENTION ON ONE
PAGE. READ CAREFULLY OUR "ADS" BELOW AND SEE
IF OUR PRICES AND RENTALS ARE NOT AN INDUCEMENT
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